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The Semi (02-15-2010)

Fuller Theological Seminary

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the SEMI

WINTER 7 • FEBRUARY 15, 2010

CONNECTING THE CAMPUS • CREATING DIALOGUE

On Conan and Cave-Dwelling: Guarding Against the "Puffing Up" Properties of Knowledge

REFLECTION BY JOY MOYAL

Most seminaries don't offer degree programs in cynicism, yet many seminarians graduate as experts in the field. Disillusioned, disenchanted, jaded. It doesn't have to happen, but it does.

We see students become consumers of concepts and ideas, of churches and ministries and missional strategies. They've seen it all and have learned to slash everything to ribbons with their world-class critical thinking skills.

Most students don't come to seminary wanting to be hardened—they come with questions. They come from all over the world, from individual cocoons spun of the various factors and circumstances of their lives: spiritual tradition, family culture, ethnicity, education; everyone arrives in their own bubble of truth, like those crazy one-man submarines that seem so cool in theory but never really caught on.

These students have been living in caves with their own people, swapping the same old stories and the same old answers and the same old truths, and they started thinking there might be more to it than what they've been taught. Fuller students are explorers and mavericks, cowboys and astronauts. Ready to go out West, where no one has gone before. Climbing out of the caves of their own upbringing, they emerge into the glaring brightness of Truth—or at least, truth according to Augustine, Barth, Moltmann, Goldingay and Murphy.

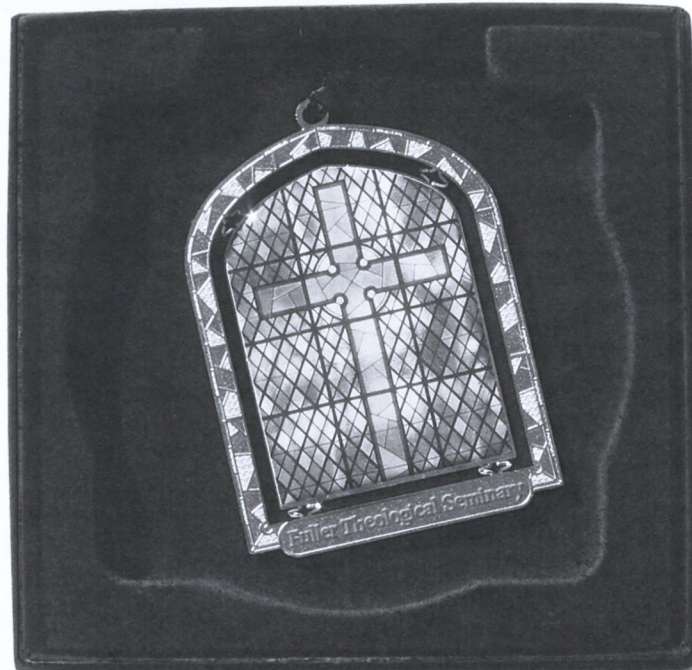
At first it feels like a privilege to be on this windswept plain, one arm up to shield our eyes from the (did I mention it was cruel?) sun. The fact is, Conan O'Brien got it

right last month on his final episode of *The Tonight Show*, when he delivered a brotherly lecture to his fans about cynicism: "Nobody in life gets exactly what they thought they were going to get." The terrifying reality of their big

seminary dreams surround students as they take more courses, read more books, and realize there are so many paths. However, no matter which path is chosen, there will be others proving via articles and dissertations that it was the wrong path.

I was reading a blog post by *Blue Like Jazz* author Donald Miller about how the apostle Paul wrote that

knowledge puffs up. Miller says that this is "the thing that ruins many a seminary student" and observes that knowledge is "incredibly powerful and dangerous." I think he's onto something. However, Miller wrote about knowledge used as a weapon, while I started thinking about it as armor. When I first arrived at Fuller, I felt like my beliefs,



Please see CYNICISM on page 6

I'm not sure how long I had been in seminary before I noticed I was becoming cynical about the Church. I didn't have a grand conversion moment where I suddenly felt a spirit of cynicism wash over me or anything like that.

But one day, somewhere in between attending classes and writing papers while at the same time experiencing both the joy and frustration that comes with working in a church, I realized I was beginning to lose faith in the Church.

I started to think that I knew better. And I started attending church less as a worshipper and more as a critic. And I felt totally justified in doing so.

I don't know how much of that attitude was inadvertently caused by seminary and how much of that was caused by my own tendency to be cynical, but I'm quite certain I'm not the only person at Fuller with a story like that.

There is something about increased knowledge that can lead us to decreased worship and increased cynicism. Left unabated, this cynicism

can lead to, among other things, disengagement from church. What's worse, is it can lead us to feel totally justified in this disengagement.

I appreciate the articles that Joy and Cory wrote on this topic this week. They are honest about the temptation towards cynicism that many of us face, but they are unwilling to give in to it. As Cory says on the next page, "Our God and the Church are irrevocably connected. You can't take God and leave the Church." While I imagine we all believe that theologically, if we're not careful it is easy to get lulled into not living out the implications of that truth.

At the end of the day, our questions and complaints about the Church can be productive and helpful, or they can be cynical and destructive. It is up to each of us to make sure they become the former.

-Brian Kiley, SEMI Editor



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the SEMI

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Letters to the Editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreysler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Services" section and charged per word. All requests should be made through the Ads Coordinator.

Ads Submission

Winter 9
Winter 10

Deadline

February 15
February 22

Campus-Wide Events to Commemorate Black History Month

The African-American Church Studies Department, Africana Student Association (ASA), and All-Seminary Council will celebrate Black History Month with several exciting events throughout February. These diverse campus-wide activities are aimed to celebrate the tireless efforts of African-Americans through lectures, fellowship, and personal and professional development opportunities.

"Fuller's main campus in Los Angeles is in the center of culture, change, and diversity," says Dr. Ralph C. Watkins, Assistant Dean of the African American Church Studies Program. "It's during periods such as Black History Month that we want to be a catalyst to bring about conversations that we can actively, critically and analytically engage in about issues such as race."

"These events will bring a fresh look at an ongoing story within African-American history as well as enliven students to see that they too can be a part of change not only at Fuller but nationally and globally," said John Burton, Jr. student and ASA leader. **S**

Saturday, February 13

America I Am: The African American Imprint

1:00p.m.-5:00p.m. Cost: \$5

California Science Center Exposition Park Los Angeles, CA

Contact Bryson White: bryson_white@yahoo.com

Tuesday, February 23

Voodoo & The African-American Character of the Black Church: Revisiting insights from W.E.B. Dubois.

A Lunch Lecture with Salim Faraji, Ph.D., Assistant Professor of Africana Studies at Cal State Dominguez Hills.

11:00a.m. - 1:00p.m.

Payton 101

Soul Food Lunch provided, RSVP by February 19

Contact Candace James: afam-studies@fuller.edu or 626.584.5591

Me Vs. Church

REFLECTION BY CORY PIÑA

I attended a Christian university as an undergraduate and it ruined me. “Like, what do you mean the Bible has hundreds of verses about oppression, and two about Jesus being the only way to heaven?”

They mean well, these universities, but they sometimes reveal a lot of problems in our churches, and may not send you off with many answers. Or they give you the answers, but you were on Facebook when they were being discussed.

In a culture that doesn't demand maturity or responsibility from us at as early an age as it used to, it's easy to leave college in your early twenties full of doubt about the state of the Church. Sometimes all we can see is an institution missing the point. Sometimes we see pastors not leading their congregations, and congregations not caring for their pastors. We see politics and worship wars, breath mints with Bible verses, calendaring issues, and congregants providing their opinions about sanctuary decorations via response cards from the back of the pew.

Church—not just the places of worship, but the culture—is messy (you've noticed, right?). So we end up with these conflicting love-hate feelings about the Church and run into the problem of defining our relationship with a messed up world-wide historic organization. For me it becomes an issue of distancing. Like when a politician running for election works hard to show he's different from the unpopular incumbent member of the same party.

Us vs. Them. The People Who Don't Get It vs. the Educated Seminaryans.

But we can't distance ourselves from our family. And I'm talking to myself here. I can't just keep complaining about something I'm a part of—the family I intend to make my life—as if it is separate from me.

Cyprian, Bishop of Carthage in the third century, wrote, “He cannot have God for his father who has not

the Church for his mother” (forgive his gender-exclusive language). The Church was battling heresy, persecution, and schism, and while I'm a little uncomfortable with some of the

Christ lives in and through the body of believers, whether we like it or not.

You might give your siblings the silent treatment, but you're still related, and probably have to see them at Christmas, so you'd better get used to it and learn how to live like a family. Or at least how to tolerate one another.

I am the Church. You are the Church. We are the Church. The Church is God's, and God loves the Church. And this is a lesson I have had to learn over and over again, from people who are much more patient than I: that there is nothing wrong with critiquing the Church, so long as we remember that we are critiquing ourselves, our own family, the beloved of God.

Besides, someday we may be The Ones Who Don't Get It. We'll be the retired pastors or missionaries filling out those pew cards, telling that kid in the pulpit that she could learn a thing or two. (“When I was your age, our music guy had hip hair!”) **S**



you're-in-or-you're-out language often employed, I understand the aim of someone like Cyprian was the unity of the Catholic Church in difficult times (and, to an extent, keeping his job).

At least one sentiment of his statement seems to be that our God and the Church are irrevocably connected. You can't take God and leave the Church. They come together, and

Cory Piña (1st yr., MAT) likes to wear disguises when he starts feeling cynical. He feels better already.



Psychology Of, With, And For The Poor • February 15-17

Fuller Symposium on the Integration of Psychology and Theology

Speaker Profiles

John Fantuzzo, PhD



him. What he did know was that he felt a calling to make a difference in communities in need. In the years since leaving Fuller, Dr. Fantuzzo has followed that calling, most recently as a professor of human relations in the graduate school of education at the University of Pennsylvania. He has been able to research, teach, and make an impact in disadvantaged communities—something that

had been in his heart since his childhood years. “Coming from a poverty background myself, I knew very early on that I had a responsibility to give back,” explained Dr. Fantuzzo, “It didn’t crystallize in terms of direction until I got to Fuller. At Fuller, I was able to fully develop my vision with the help of students, faculty, and administrators who genuinely cared about me and what I brought to the table.”

On Wednesday, February 17, Dr. Fantuzzo will be speaking at Fuller’s annual symposium on the integration of psychology and theology. This year’s symposium theme is Psychology of, With, and For the Poor. Being in Philadelphia, one of the most poverty-stricken major cities in the U.S., Dr. Fantuzzo has been directly involved with issues of poverty, something he always knew he wanted to be involved in. “I knew I wanted to ultimately be based in New York City, Washington D.C. or Philadelphia. Those are very complex municipalities with an immense amount of segregation in terms of poverty and race.” With his university post at Penn, Dr. Fantuzzo is right where he wants to be. But to him, it is not just about where he wants to be, it is more about where he needs to be, something his faith in Jesus Christ has helped him discern. “If you look at Jesus and the way he prays for his disciples, he uses three types of verbs to describe them. Jesus points out that they are blessed because they have received, believed, and obeyed. These verbs are not leadership verbs per se, but rather verbs of submission and surrender. That is how I know what path will be blessed—I need to follow God by receiving, believing, and obeying.”

This commitment to receiving, believing, and obeying led Dr. Fantuzzo and his wife Christine (also a Fuller graduate) to organize a program for university freshmen who want to make a difference with poverty issues in Philadelphia. A community-living format is extended to the students as they reach out to the impoverished public school systems in the neighborhoods surrounding their university. Community is something that looms in the back of Fantuzzo’s mind in virtually every decision he makes. This too is attributed

Please see FANTUZZO on page 7

BY BOBBY SALIMI

When Dr. John Fantuzzo graduated from SOP in 1976, he did not know exactly what was in store for

For lecture titles and more information, visit: www.fuller.edu/symposium

Saul Cruz-Ramos, MA & ar

For 26 years, Saul and Pilar Ramos in some of the most deprived areas. Ramos’ founded Ara, a citizens with refuge impacted by economic crisis, political violence, and displacement throughout Mexico. Poverty is the product of exploitation, discrimination, and exploitation, he believes that a culture of

the alternative culture of the Kom passion displaces force, love conquers fear, and poverty is transformed into wealth. Living and working alongside indigenous communities, Saul and Pilar have sought to empower these regions by providing Christian transformation centers, educational opportunities, occupational training programs, and building up new communities.

Due to the scarce resources available in Mexico, many families become physically, emotionally, and spiritually exhausted. The consequences of such social, political, and psychological struggles first affected his young, and Saul found himself experiencing intense feelings of loneliness. He was a young boy, doubting the



he desired an approach more contextualized

& Cruz-Ramos

BY MEGAN GOMEZ

Cruz-Ramos have been changing lives in isolated parts of Mexico. The Cruz-Ramos, a ministry aimed at providing empowerment, after observing the corruption, and moral decline taking place in Mexico. The Cruz-Ramos' say such a culture characterized by segregation, hopelessness, and Armonía. Armonía can be counteracted with the Kingdom of God, a culture where com-

corers fear, into While it is a challenge, it is a challenge to be able to provide a just and broken

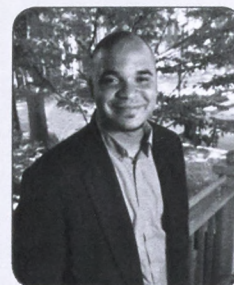
Many adolescents suffer the emotional and psychological problems. Saul, whose parents separated when he was young, is missing a father figure early in life. This is a challenge. He describes himself as being agnostic. He believes the resurrection of Christ could be a challenge. He is skeptical that God could hear him through the roof of his room. He found himself reading John Stott's book *Christianity*, which forever changed his life. At the age of 13, Saul became a believer. He says, "My doubts were erased after I read the Bible. His spirit was then I knew." At 16-years-old, Saul started his own evangelistic outreach program. Little did he know his future wife, Pilar, would attend the same high school, and together they would embark on a journey aimed at transforming communities through the power of

Saul went on to become a Clinical Psychologist, obtaining expert training in cognitive, behavioral, and medical modalities. Yet he was not satisfied for the people he longed to

Please see CRUZ-RAMOS on page 7

Rev. Charles Howard, MDiv

BY BOBBY SALIMI



A wide-eyed young man with much of his life in front of him steps outside one evening on the way back from class in the senior year of his undergraduate education. As he ponders what he just heard in the classroom lecture he notices the chill of the cold air on his skin. This story is nothing spectacular until it takes a different turn. It takes a turn because this student was about to notice something much more profound than anything he had encountered before. The very same cold air that chilled his skin was chilling someone else's. It was causing a homeless man near him to shiver uncontrollably as he tried to find comfort sleeping on the concrete. He noticed the pain that was present in that moment. He noticed the injustice. This young man was Charles Howard and he vowed to himself that night that he would not just walk away from such an injustice.

Since that encounter, Rev. Charles Howard has come through on his promise. He is the chaplain at the University of Pennsylvania (the youngest chaplain at an Ivy League school by 20 years). He is the founder of the Greater Love Movement, a non-profit organization that is committed to eliminating poverty and meeting the needs of homeless people. As if that were not enough, Rev. Howard is also en route to his doctorate degree in practical theology at Lutheran Theological Seminary. This is a fitting degree for a man like Rev. Howard, because his personal theology is just that—practical. "The challenge for me, or any believer for that matter, is keeping things practical and pragmatic in terms of faith," he says. "Young people, especially students, are very skeptical of empty theology and they have the attitude of 'show me'." Rev. Howard's mission is threefold. "I have had a constant dance between street work, academic involvement, and church projects," Howard remarked, "It has been a constant balancing of the three for me over the years."

For Rev. Howard, working to resolve the poverty crisis is not just a desire—it is a responsibility. "When God grabs our hearts and turns our eyes to suffering, whether it's poverty, or child abuse, or the earthquake in Haiti, or whatever, the next glance becomes, 'what are you going to do about it?'" An individual's response to that question is the key ingredient for Howard. "I think to hear that message of need and suffering, and to do nothing is a frighteningly cold way to live." So, the question remains, what are you going to do about it? Here, Rev. Howard is careful to outline that responding to this question looks different for different people. "It's about finding your calling and honing in on your talents," Howard explains. "Not everyone is going to be getting their hands dirty in the actual circumstances of poverty. Some people are meant to do that, but others are meant to pray. Some are meant to fund raise, while others are meant to teach and research poverty. But I think the key is that you do something."

So what keeps people from doing something about poverty and homelessness? In addition to the apathy that Rev. Howard cites, he also conveys the misconceptions or myths that exist surrounding such matters. "There are tons of misconceptions that people have about pov-

Please see HOWARD on page 7

COFFEE with Chuck

As a man, I often find myself wishing women were more like double macchiatos. Two shots of delicious espresso, served with just a spot of milk—exactly what I’ve come count on for everything the other sex cannot provide.

A macchiato never talks back. It is perpetually pleasant. It constantly encourages. It provides 100% satisfaction, and asks for nothing in return. Some find it more beautiful than others. But it consistently tastes like heaven.

Sometimes I feel guilty. Should I be able to pay less than \$2 dollars for something this exquisite? I found my eyes closed in a public shop this morning as I savored the untouched, full bodied, Italian bred beauty. A fellow devotee said “First time here huh?” No. But as I get older the more I appreciate the macchiato in all its glory.

My word of advice to all genders this Valentine’s

Kiss Me Macchiato, Unfailing Valentine

BY CHUCK NORTON

Day: bring your date to a coffee shop. Regardless of romance between the two of you, you are guaranteed to feel the love from a nice warm macchiato.

WEEKLY FEATURED COFFEE

Coming soon to Pasadena, Urth Caffè now has 5 locations in the Los Angeles area, and all are charming, with full menus, and great deserts. Coffee (and chocolate) is great. Go to UrthCaffe.com.

Follow @COFFEEwithChuck on Twitter for updated posts on Coffee in Pasadena and LA. **S**

Chuck Norton has been dating a macchiato off and on for the last couple of years. Things are starting to get pretty serious.



Cynicism

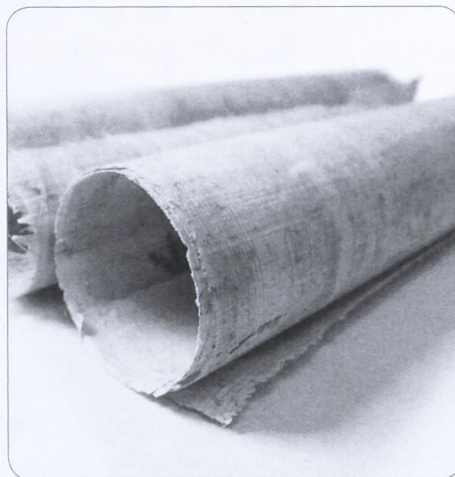
Continued from page 1

so precious to me and housed in my experiences, were lined up like milk bottles on a wall and unceremoniously shot down one by one: “You’re wrong! You’re wrong! You’re wrong!”

When that happens, one has two options: send up a white flag of surrender and say, “Okay then, tell me what to believe.” Or one can acquire more knowledge, and clothe herself with it like armor, puffing up her previously puny beliefs and stances so they won’t get shot down again.

Those caves we came from, full of “unenlightened” people we say we pity, slowly begin to bring back fond memories—maybe we even miss their closeness and warmth, although we’re too proud to admit it. Unfortunately, our puffy knowledge-armor keeps us from being able to go back in the way we came.

Donald Miller said in that same post that if a person is emotionally healthy when seeking and acquiring knowledge, the knowledge will pro-



duce fruit. For Miller, humility is key: “We realize that we did not invent truth, we simply stumbled upon it like food on a long journey. Knowledge will then produce the fruits of the spirit.” What if we shed the puffy armor of knowledge that isolates us from those who have yet to receive or understand? Instead we might let our newfound knowledge fill our arms with the fruits of the spirit—love, patience, kindness, and all the rest—

and go back to where we came from to share what we’ve learned so we can nurture those we love, those who nurtured us when we didn’t know any better.

And if you don’t want to listen to me, or even Donald Miller’s advice, heed the wisdom of everybody’s favorite red-haired late show host, uttered in a rare moment of seriousness. “Please don’t be cynical,” Conan said, looking imploringly into the camera. “I hate cynicism. For the record, it’s my least favorite quality.” Let’s listen to Conan. Let’s gather those truths we’ve held close to our hearts and keep them close; and allow love to build us up as we continue to stumble on new truths, letting them sustain us like grapes warmed in the sun. **S**

Joy Moyal (1st yr., MAT) thinks that Donald Miller and Conan O’Brien should start their own late night talk show together.



Howard

Continued from page 5

erty and homelessness and I think that those things can seep into your subconscious and deter you from acting. False ideas and myths about homeless people really infect people's minds and turn them away." Specifically, Rev. Howard mentions the most prevalent myths: 1) Homeless people could just get a job if they only tried, 2) They are all violent substance abusers, and 3) That they are not human. The third misconception seems to nag at Rev. Howard more profoundly than the others. "Homeless people are human beings with hopes, fears, aspirations, insecurities, and doubts. The fact that they are labeled as 'the homeless' as opposed to 'people without homes' is a testament to how dehumanized they have become in our society."

So, what can the average person do about it? Rev. Howard plans to delve deeply into these issues and others at the symposium for the integration of psychology and theology, February 17-19. But for now, he has a message that seems to permeate everything both in his work and his spiritual life. "I think a common misunderstanding is that poverty and homelessness is only a political issue and not a spiritual one," Howard says, "People leave their spiritual lives to Sunday mornings where they can hear a sermon, sing a hymn, and then have a coffee hour. I am not belittling that. But to look at a person in need and see their suffering is something that deserves a spiritual look, not just a political one. Don't just sit back and let the congressman work it out. You can do something. To do nothing at all, in my estimation is terribly un-Christlike." **S**

Bobby Salimi (1st yr., MAT, SOP PhD) thinks you need to clear your schedule and come to the Integration Symposium.



Fantuzzo

Continued from page 4

to his faith. "It's not about being number one, it's about being one," Dr. Fantuzzo exclaims, "that is the biggest difference I see in secular school settings vs. faith-based ones. In secular universities, it is about being the best 'I' more than it is being the best 'we'. Jesus called us to love and support one another and he lived this message. There is nothing wrong with competition until it comes to the point of distracting us from that concept of togetherness."

If we analyze Jesus' healing ministry, it becomes evident that what he was doing caused a stir. One would expect that following Jesus would yield similar results. For John Fantuzzo, it certainly has. His research and his community outreach causes stirs. "I did a research project on the vulnerability of African-American boys in the city, and presented my results in the presence of leaders in the African-American community. The next thing you know, they latched onto the findings of my research and began collaborating with secular entities and a step toward change had begun. To me, a story like this shows the blessings that God is capable of giving. If you serve him, he will serve in a way that you could have never imagined." Dr. John Fantuzzo is indeed causing a stir by doing God's work. He has been successful in that capacity. He defines success, however, in a rather unconventional way. "Success is not in the financial gain or the outcome of something as much as it is in the process. The process is what is enriching, and for that I am grateful every day." **S**

Cruz-Ramos

Continued from page 5

serve. Veering away from the more Western philosophy of individualism, Saul wanted to embrace an orientation that "facilitated a reciprocal relationship with the community, taking family and culture into account". Using Christian principles, Saul and Pilar have been able to make a substantial impact in communities throughout Mexico. Over the past 2 1/2 decades, Armonía has grown exponentially in size and has enabled countless communities to become responsible for their situation and for the process of transformation, in the context of relationships. Saul now fully believes that God listens and answer prayers "through the roof" as demonstrated by his family, his ability to travel the world, and his unwavering aspiration to help the suffering. **S**

FULLER SYMPOSIUM ON THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY

PSYCHOLOGY OF, WITH, AND FOR THE POOR

FEATURING GUEST LECTURERS

JOHN FANTUZZO, PhD, & REV. CHARLES HOWARD, MDiv;
SAUL CRUZ-RAMOS, MA, & PILAR CRUZ-RAMOS



WEDNESDAY, FEBRUARY 17

10 a.m. ALL-SEMINARY CHAPEL: (Travis Auditorium)
John Fantuzzo and Charles Howard
7 p.m. LECTURE: (Travis Auditorium)
Saul Cruz-Ramos

THURSDAY, FEBRUARY 18

10 a.m. LECTURE: (Travis Auditorium)
Saul Cruz-Ramos
2 p.m. WORKSHOP: (Travis Auditorium)
Saul and Pilar Cruz-Ramos
5 p.m. STUDENT DINNER: (Student Lounge)
7 p.m. LECTURE: (Travis Auditorium)
John Fantuzzo and Charles Howard

FRIDAY, FEBRUARY 19

8:30 a.m. WORKSHOP: (Travis Auditorium)
John Fantuzzo and Charles Howard
12 noon ALUMNAE LUNCHEON: (Student Lounge)
4:30 p.m. ALUMNAE RECEPTION: (Off Campus)

Lecture titles and details at www.fuller.edu/symposium

FULLER THEOLOGICAL SEMINARY

For more information contact Jannette Last at integration@fuller.edu or 626.504.5538

Megan Gomez (3rd yr., SOP PhD) says go to www.fuller.edu/symposium to learn more about this year's Integration Symposium.



FULLER HAPPENINGS

2010-11 PARISH PULPIT FELLOWSHIP Applications are being taken for the 2010-2011 Parish Pulpit Fellowship. One to two fellowships are available (\$24,000 for single recipient; \$28,000 for a married recipient, if spouse accompanies) to graduating MDiv students who are committed to parish pulpit ministry. Recipients must have completed all degree requirements by the end of spring or summer quarter, 2010. Awardees are expected to travel and study overseas during the 2010-2011 academic year, beginning in the fall of 2010. Applications are available at the School of Theology Dean's office 626.584.5300 or e-mail sot-deansoffice@fuller.edu. Application deadline: Friday, March 19 by 5:00pm.

**Midterms got
you down?
Write to the SEMI.**
Email: semi-editor@fuller.edu

COMING SOON, SCHOOL OF THEOLOGY LECTURE SERIES SPRING 2010 Dr. Scott Cormode and Clayton Schmit will be giving their inaugural lectures on April 6 and April 20, 2010, respectively. **Dr. Cormode** will be presenting a lecture titled, "The Faithful Next Step: Forming Christian Leaders for the Future", and **Dr. Schmit** will be giving a lecture titled, "Walk Humbly With Your God." Visiting lecturer **Dr. Luke Timothy Johnson**, New Testament professor from Candler School of Theology, will conclude the series with the 2010 Payton Lectures May 5-6 with two lectures under the theme of, "Spirit and Body: the Corinthians and the New Creation". All are invited to attend. For more information contact the SOT Dean's Office at 626.584.5300 or theology@fuller.edu.

IS YOUR HUSBAND A STUDENT AT FULLER? All student wives are invited to join SUPPORT, the Bible study, prayer and fellowship group just for you!

SUPPORT has two distinct meeting times: *Wednesday Mornings, 9:00-11:00 a.m. Pasadena Presbyterian Church, 3rd floor. (Corner of Colorado Blvd. and Madison Ave.)* Childcare is provided for children 0-5 years. *Thursday Evenings, 7:00-9:00 p.m. Chang Commons. Fuller housing complex on N. Madison. Theme Room 2. (Enter from the*

Ministry Enrichment Seminars from Field Education

Contact: Daniel Long
626.584.5387, fielded@fuller.edu

Understanding Hospital Chaplaincy: How to Prepare for CPE

Rev. Cheri Coleman, Chaplain at Methodist Hospital, Arcadia, CA
Tuesday, February 23
3:00 p.m.-5:00 p.m.
Conference Room 220 (2nd floor, 490 E. Walnut St.)

Oakland side, through the tot lot.) No childcare provided. For more information contact: Heather Henry at 415.497.9194. heatherhenry44@yahoo.com.

CHINESE STUDENT FELLOWSHIP (CSF)

10a.m.-11a.m., Thursdays in the International Students Concerns Committee Room (above the ISO Food Bank garage, behind Taylor Hall.) For more info, contact Teng-Kuan Ng at tengkuan_ng@fuller.edu.

ANNOUNCEMENT

African American History Month Luncheon & Lecture



Voodoo Chil' and The African American Character of the Black Church

When: Tuesday, February 23, 2010
Where: Payton 101—Fuller Theological Seminary
Time: 11:30 a.m.-1:00 p.m. (Soul Food Lunch Provided)
Cost: Free

Open to the Public

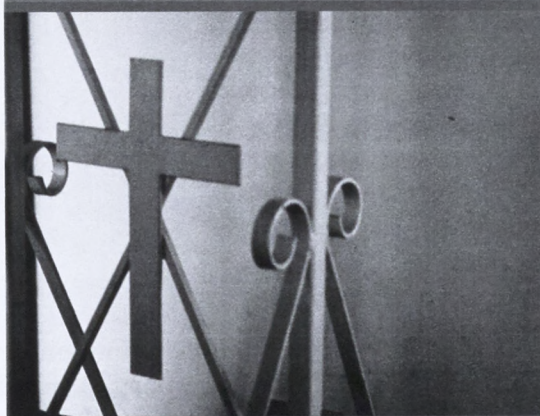
RSVP by Friday, February 19, 2010:
afam-studies@dept.fuller.edu OR
call (626) 584-5591—speak with Ms. Candace James

Keynote Speaker: Salim Faraji, PhD
Assistant Professor of Africana Studies
California State University at Dominguez Hills
Lecture Title: *Voodoo and the African Character of the Black Church: Revisiting insights from W.E.B. DuBois.*

Sponsored by African American Church Studies Program
All Seminary Council—Ethnic Concerns

ANNOUNCEMENT

12:30PM ASH WEDNESDAY SERVICE IN PRAYER GARDEN



ALL SEMINARY CHAPEL

ASH WEDNESDAY

Service of Worship and Imposition of Ashes

FEBRUARY 17, 2010

12:30-12:50PM
ASH WEDNESDAY SERVICE
PRAYER GARDEN